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A TESTIMONY FOR THE LORD, BY John Swinton.

To all the World, to whom these shall come; Greeting.

KNow ye, that the despised, contemned, reproached People called *Quakers*, *are of God*, and that the whole World *lies in wickedness*, that are not in Union with *that* which is their Life; the *one thing necessary* to be contended for, minded, heeded, loved, obeyed, followed, submitted to, known, acknowledged; even the *Kingdom of God*, the *Spirit*, the *Light within*, the *measure of the Manifestation*, *given to profit withal*, what is to be *Known of God* so as to be retained: In whom the

fear and *love* of the living God, as he is known a God near at hand, his righteousness brought near, is uppermost in their inward parts, exercising a Conscience according to their measure free and void of offence towards God and man in all things, even in those things, wherein the exactest observer from without, cannot charge them; and, so are sincere, streight, simple, and single, in the spirits of their minds, they being in Union with the Spirit of Truth, *it leads them into all Truth*, and the love of true things.

Now Friends, whoever are in Union with the Spirit, in whom the *Life of God* is in a measure in the *dominion*, and according to the measure of the manifestation of it, are *simple* and *faithful* to what they know, the *fear* of the living God, *that* maketh the heart *clean*, having in a measure taken place in them; We have a bosom for such, though the day be not so far opened in them as clearly to give them the understanding of all things, that in due time they may come to know, as the night from the day shall come to a clear separation in them, out of the mixture; Men from Trees, Friends from Enemies, at home and abroad. And though such know not clearly what to attribute their strength, to their standing, that whereunto they have attained, and so may be ready to give away their strength, not distinctly knowing the hand that leadeth, feedeth, preserveth, and so may be ready to give the glory to another in words, thorow t'.. darkness and confusion not yet dispelled; Yet notwithstanding, who are in the Spirit of discerning, in the feeling Life, and know Subjection thereto, feeling the simplicity at bottom, the Seed

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that breaths towards the living God, that groans to be delivered from all yoaks and bonds; For such I say they can have a bosom, a tenderneſs, and are to be exerciſed in much patience, love and forbearance, even though ſuch as through the weakneſs that may lie near, and the prejudices that the enemy therethorow may have gotten an entrance by, cannot own the *Quakers*, their Practiſes and Principles; nor that one Principle which is indeed their *All*, *The Light within*; As they in the mixture, thorow the darkneſs, ſtill in them, do underſtand them, or it: For this know all of you, that the *Quakers* Life is not in Forms, nor Words, nor Practiſes, nor Notions, nor Comprehenſions, nor Attainments abſtracted from, out from the Spirit, the Light, the Life, the Subſtance, the eternal living Word, which is indeed their *All*, and the *Sum* of their Religion; without which they are nothing, but ready to dye, and faint, and wither; the Power, Preſence, and Dominion of the living God in them, being the *Sum* of all. And though they be found in Forms, in Words, in Actions, in Notions, (as they may be accounted) in Comprehenſions, in Attainments; They deny, they diſown all ſuch, as the Life, the Power is not the Original of, in opening and leading into, and preſerving therein; ſo as they are to die to all theſe things; The Life, the Power, to come over all, and theſe to be no otherwayes minded, owned, ſtood in, but in the leadings of the Life, and in obedience thereunto; ſo that all theſe things, or any of them, in a way of imitation entred into out of the Life, is diſowned, or though entred into in a meaſure of the

simplicity and leadings of the Power, yet the mind falling short of the Mark, the Substance, found in the Form, in the exactest Form of sound Words and Practises, out from the Power, erred therefrom, is disowned by that People: So that though they can own these things in their place, and the testimony thereof, being that of the day, in which the leadings of the innocent Life, the Children of the Family, are led in cross to the Wisdom and Spirit of this World, that doth and shall come to nought; yet their Union can onely be with them, as they are found in Union with the Life; that in the Power and Dominion in them, they holding fast the Head, else nothing but a dead Carcass.

J. S.

Friends, Know the Day is dawned, the Spirit is felt and witnessed that giveth a sound, a certain, a clear, a thorow understanding of spirits, of things that differ: So that nothing can be hid in this day that is come and coming with power and great glory. Oh! where will the Hypocrite hide his head? and where may the Sinner appear? Oh! the misery! the anguish! the desolation! the sorrow of the mind in this day, joyned, glewed to Idols of Flesh or Spirit! Blessed, blessed are the sincere in heart, for such are, (will be) ready to give up the enemy, to hide nothing. Deliverance, Preservation, to be set Free, and kept Free for ever, being the Mark, the Prize they aim at. Ah! blessed is that People whose God the Lord is, who dwell, abide in the Light that

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maketh manifeſt, and whoſe covering is in the preſence from which nothing can be hid.

J. S.

The Sum of the *Quakers* Religion is no more, nor no leſs than this, *That there is no Salvation without being born again: without the New Birth, no entring into the Kingdom; and who are ſo born, are led by the Spirit.* So to know, feel, poſſeſs this Birth, walk by this Rule only, is the *Sum of all.*

Friends, You who are looking abroad in this day, to the Hills and the Mountains to cover you: As alſo you that look for *Changes* and *Revolutions*; Can ye be hid in this day? Can ye be delivered, while your Mallady, your Diſeaſe, that which diſeaſeth you, lies wholly onely inward? Can any thing cover you from the preſence of the Lamb, whom you have offended, burdened, pierced? Can any thing relieve you from your *Bonds*, your *Oppreſſors*, but he whom you have oppreſſed and pierced? Oh! that you could conſider this, in this your day, that you might mourn bitterly, and come under judgement, that a covering you might know, that is large, is not too narrow: and *Victory*, *Redemption*, *Deliverance*, you might witneſs, from all your *Enemies*, to ſerve the *Living God*, in the Newneſs of the *Spirit* without fear: For while you are not in the Bleſſing, that to which the Bleſſings belong, what can coverings, deliverances prove but a Snare, a Curſe to you, plague you, and ſeal up your judgement yet more? And this know all of you, and it is the *Word* of the *Lord* to all of you that look out in this day, under

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what Form or Denomination soever you be; That which looks out in you in this day is for the *Fire*, and who ever thinks to be covered, preserved, delivered by any covering, any arm, but that of the *Spirit*, and of the Lord onely, that mind shall suffer loss, they shall be filled with *confusion*, and *disappointment*, and *death*, and *woe*, and *misery*, and *desolation*, and *anguish*, to such as shall tenatiously adhere thereon, they shall be abundantly filled with the Fruit of their own way, till they reel and stagger, fall, and never rise again; and that which is, shall be a covering, a deliverance to the poor, shall be their *Curse*, their *Torment*, their *Vexation* and *Disappointment* for ever. This is the Word of the Lord God to all; He that hath an ear to hear, let him hear, yea, it is so, whether you will hear or forbear.

Rejoyce ye Lambs, ye little ones, ye single-hearted, whose Portion the Lord God is, you know the Covering, you witness the Deliverance, you see the day of Gladness and Rejoycing; *The Valley of* Achor *for a door of Hope, is given you*; you sing in the valley, you see through the Clouds, you are where none can annoy you; Dear Loves, keep you there for ever, and look not out, and dwell on the peace, the Liberty, the Freedom, none can take from you.

J. S.

A Lamentation, a lamentation, a lamentation; in the Life, over the Seed, the oppressed Seed.

Oh, oh! how shall *Jacob* arise, for he is small? Oh! how shall *Jacob* arise, for he is small, and the Moun-

Mountains and Hills are high and weighty, and the Rubbiſh, the rubbiſh, the rubbiſh is great.

Put on, put on thy ſtrength O Arm of the Lord, that the Mountains may flow down at thy preſence, and the little Hills may flock together, and thy Mountain may ariſe, ſtand over, ſhew it ſelf over all; Verily, verily, verily, it ſhall do ſo, the Mouth of the Lord of Hoſts hath ſpoken it. I have heard it once, often and again, the whole, the whole, the whole earth ſhall not hinder it; verily, the whole earth ſhall not hinder it; if any thing could, though it may for a ſeaſon let, it ſhould be the deviſions of *Reuben*, but nothing ſhall hinder; the time, the ſet time is come, the rubbiſh, the rubbiſh ſhall be removed; the Glory ſhall ariſe, flow down, ſhow it ſelf over all, and that which will not bow, ſhall be broken with an everlaſting perpetual breach; the mouth of the Lord of Hoſts hath ſpoken it; yea verily he hath ſpoken it, and will perform it in due time.

J. S.

THE END.